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(1526). These deal chiefly with the doctrine of justification by works, and are directed mainly against two priests belonging to the Brethren of the Common Life at Amersfoort, who were handed over to the secular authorities as heretics in 1526. In them Dr. Pijper has discovered two forgotten "martyrs of the Reformation" (p. 539). Hoogstraten's treatise interests the editor because of its out-and-out Pelagianism and its clear doctrine of salvation by works; he contrasts it in certain ways with the far superior *Confutatio pontificia*, presented in 1530 at the Diet of Augsburg.

The previous volumes of the series are *Polemische Geschriften der Hervormingsgezinden* (ed. Pijper, 1903), a reprint of eleven tracts; and *Het Offer des Heeren* (ed. S. Cramer, 1904), containing hymns and the oldest collection of letters by Anabaptist martyrs. Subventions from learned societies in Holland assure the continuance of the publication, destined to be an indispensable tool of abiding value for students of the movements connected with the names of Erasmus, Luther, Calvin, and of the Anabaptist leaders, as well as of the history of the Roman Church in the Netherlands.

WILLIAM WALKER ROCKWELL.

Balthasar Hübmaier, the Leader of the Anabaptists. By HENRY C. VEDDER, Professor of Church History in Crozer Theological Seminary. [Heroes of the Reformation, edited by Samuel Macauley Jackson.] (New York and London: G. P. Putnam's Sons. 1905. Pp. xxiv, 333.)

"IF Luther had been crushed at Worms as Hus had been at Constance, we might now read as little of him as we do of Hübmaier", a man who in "learning, in character, in eloquence . . . was not less fitted for leadership than Luther or Zwingli" (p. 153). Even if one takes exception to this estimate, it is worth while to possess so careful a study of the only Anabaptist leader for whose biography fairly full material exists. The first complete life of Hübmaier in English, and the third in any language, the present work incorporates much that was valuable in Hoschek and in Loserth, and also rests on most painstaking reference to the writings of Hübmaier himself.

After a preliminary sketch of "The Anabaptists and the Reformation" the author follows the fortunes of Hübmaier, telling the little that is known of his promising university career while under the influence of Johann Eck at Freiburg and Ingolstadt, then outlining his picturesque activity as a popular preacher in Regensburg and in Waldshut, and detailing the various steps whereby he was led to embrace the Zwinglian position and at length to identify himself in 1525 with the Anabaptists. The author sides with those who maintain that Hübmaier revised and commented on the Twelve Articles of the insurgent peasants, but probably did not compose them. The nearly simultaneous discussion of infant baptism at Zürich Dr. Vedder ascribes not to the influence of

Thomas Münzer, as has commonly been done, but merely to a careful study of the Bible. In 1523 Zwingli had admitted that he found in Holy Writ no clear command to baptize infants; and only by sacrificing his original principle that no rite should be performed without plain warrant of Scripture had he conserved the traditional practice. Hübmaier was more thoroughgoing and rejected infant baptism, though there is no good reason to suppose that he ever followed certain Swiss Anabaptist leaders in giving up the practice of affusion in favor of immersion ("Excursus on the Act of Baptism among the Anabaptists", pp. 142-145).

After recanting his views at Zürich, Hübmaier, to whose sufferings on the rack his former friend Zwingli had been callous, was allowed to make his way unnoticed to a place of safety. Probably not later than July, 1526, he arrived at Nikolsburg in Moravia, where he enjoyed a little over a twelvemonth of notable success as a preacher and organizer, and published many tracts which Vedder reckons "among the best specimens of religious literature produced by the sixteenth century" (p. 157). He had also to oppose his fanatical brethren under Hans Hut and others, who advocated what may roughly be described as anarchy and Christian communism complicated with chiliastic notions. The establishment of the authority of Ferdinand of Austria in Moravia made it at length possible to arrest Hübmaier in the summer of 1527, probably on the charge of sedition; having recanted on all points save baptism and the Lord's Supper, he was burned at Vienna on March 10, 1528. After his death the Anabaptist communities in Moravia developed along lines which are of great sociological interest, and are ably set forth in the closing chapter of the book.

The appendixes are Hübmaier "On the Sword" and "A Forgotten Hymn." The metrical rendering of the latter mistranslates "*scharren noch puchen*" (*scharren und pochen*) (p. 317), which means to stamp and scrape with the feet as a sign of disapproval. As Anabaptist sources are at present almost inaccessible to one who does not read sixteenth-century German, it is sincerely to be hoped that the author will carry out his plan, expressed in the preface, of publishing all the important works of Hübmaier in English. The very useful bibliography includes a list of twenty-six productions of Hübmaier; one regrets, however, that the names of authors are printed without initials. The "Excursus on the Spelling of Hübmaier's Name" (pp. 66-68) gives twenty variants; the forms employed most frequently by their owner late in life are Huebmör or Hübmör.

There are some things that we question in the book. In his treatment of character the author, though desirous of clearing the memory of Anabaptist leaders such as Ludwig Hätzer from charges he regards as slanderous, is careful to show that the behavior of Hübmaier when cornered and especially when under the shadow of the rack was "far from heroic" (p. 236). The unfavorable remarks about Hübmaier as

a Jew-baiter (p. 43) might, however, be tempered by alluding to the way in which "usury" was decried on all hands in the Middle Ages and well into modern times, the authority of the Old Testament and of the Church being backed up by a false theory of the nature of money. Against Luther as a controversialist the author employs the deadly parallel: to turn from *Wider Hans Wurst* or *Contra Henricum Regem* "to any writing of Hübmaier's, is like escaping from the mephitic odours of a slum into a garden of spices" (p. 158); though he admits that his hero "sometimes offends against a modern sense of propriety in speaking of and to his adversaries" (p. 217). Evidently no admirer of the Jesuits, Dr. Vedder designates their vigilant attitude toward heretics in Moravia as one of "persistent malignity" (p. 268). He shows similar sectarian bias in saying, "In an age of credulity and superstition he [Hübmaier] stood for the gospel proclaimed by the Apostles" (p. 271). The statement that, to remedy depopulation caused mainly by persecution, every man in Moravia was given "the extraordinary privilege of taking two wives" (pp. 269-270) should not pass unchallenged.

The numerous illustrations, gathered for the most part by the author in 1904 while visiting the scenes depicted, are not all upon the high level attained in some of the other volumes of the series. To be told that a picture is "from an old woodcut" does not help one to know even its proximate source, to say nothing of estimating its historical value. After what Denifle has written concerning idealized portraits of Luther, one becomes a bit skeptical about the accuracy of Houston's mezzotint of Zwingli (reproduced p. 138): how does that harmoniously aquiline profile agree with the portrait in the Zürich City Library (Samuel Simpson, *Life of Ulrich Zwingli*, New York, 1902, frontispiece; cf. the anonymous contemporary woodcut in Gualther's edition of Zwingli's works, Zürich, Froschauer, 1545)?

A serious hindrance to the enjoyment of the book is the manner in which extracts from the sources constantly block the flow of the narrative. If much of the material were relegated to foot-notes or appendixes, the reader would feel more directly the charm, the tragedy, and the great significance of the career to which Dr. Vedder has devoted so much sympathetic study.

WILLIAM WALKER ROCKWELL.

John Calvin, the Organiser of Reformed Protestantism, 1509-1564.

By WILLISTON WALKER. [Heroes of the Reformation, edited by Samuel Macauley Jackson.] (New York: G. P. Putnam's Sons. 1906. Pp. xviii, 456.)

SINCE the publication of Dyer's *Life* in 1850, there has been no biography of Calvin of importance written in English. Since that time there have appeared the monumental fifty-nine volumes of Calvin's works by the Strasburg editors and a mass of other valuable docu-